absence of investigation, the function of village banking in this area is not positively known, but it appears that it has no tribal or territorial significance, and is either decorative, magical, or both.

The wallet of children does not differ greatly from that of adults, and girls of wealthier homes use examples in imitation of their mothers, just as the older boys recite numerous in hopes of growing a mustache. For six months after birth, the nails of a baby must not be cut, and an infant's hair is trimmed for the first time at about the age of one year. At four or five the boys are circumcised, but the accompanying ceremony, as well as the operation itself, will be found described in a later section. The ear lobes of the girls may be pierced at any time in their early years, but putting a wastil for the [illegible] or over-ring is only to be seen in the villages.

The jewelry of women, of gold and silver, has an important economic function in daily life, for it is a repository of surplus capital, just like real estate, and provides insurance against poverty in the event of some disaster, additionally assuring the woman herself of some wealth if divorced or widowed. It is gathered in part from the bridal dowry and in part as gifts from her husband. If, for example, the dowry of a maiden is set at fifty dinars ($140.00), and this sum is matched by her father, making a total of a hundred dinars ($280.00), only a part is needed for dresses and household goods.

arms-pieces, and the whole, with the infant bound in it, can be carried about easily by this last. The child is laid on a pad or mat and bound in the cradle with strips of intelwekely woven and embroidered work. A hollow piece of wood is placed between the infant's legs whereby the urine runs off, either on the earthen floor or into a tin. To more weather the cradle is covered by lions or goats to protect the baby from flies and mosquitoes. The arms-piece is always hung with charms against the evil eye, consec from the horns enclosed in cloth pockets, pieces of blue porcelain and drilled pebbles, and gilded arms-ends. The infant's costume for both sexes is a simple dress of brightly coloured material, sometimes with a little agrem. No undergarments are in use. The shoulder of the dress is also placed with charms, like those mentioned above, or a round embroidered insignia, much like a representation of a wagon-wheel.

A week or two after birth, the infant is named, an event which is not marked in Rwandan by an elaborate ceremony. A man of wealth invites his friends to attend, and entertains them in the guest-room with light refreshments. The mulik or priest is summoned, and the baby is placed in his arms. He has been informed of the name selected previously by one of the family. He holds the child in such a way as to be able to speak into its ear. He gently intones what was described in Rwandan as the ijwa (Arabic, "creed," more correctly, the shehada, "testimony"

of Faisal Khalifa Akbar. Khalifa Akbar, authority lasts in Akbar like Hadi in authority lasts Mohammed reveal Thirds. §53 §52 [99]
"God is greatest, God is greatest, I bear witness that Mohammed is the Apostle of God." For the infant, something analogous to a Christian baptismal ceremony. He then says the name of the child loudly in the ear three times, and the formal ceremony is completed. The investigator was told that elsewhere in Kurdistan, specifically at Sulaymaniya, there are extensive celebrations associated with naming. The name itself is usually selected by the parents, who may defer the choice to the grandparents. It was also said that a name was conventionally obtained by opening one of a number of written slips from a bag, or that it appeared to one of the parents in a dream.

The Kurds do not use family names, but conventional §51
and appellations which further identify the person in question. The proper names are in part derived from Arabic, among them the numerous "slaves" of God, for example, 'Abd al-Rahman, "Slave of the Merciful," or simple ones such as Ahmed or Fatima. Others, like Mustafa or Izzet, have a Turkish origin, and some are purely Kurdish or Persian. By analogy from the Arabs, the parents of a child may be designated after him. Thus, the mother and father of Ahmed might be termed Um Ahmed and Abu Ahmed respectively. A person may also be identified by the name of his father, for example, Aziz Shakir, Aziz "the son of" Shakir. For additional characterization, a man may be

puril. At the same time, they begin to wear clothing differentiating the sexes, skirts and loincloths for the boys, dresses and underdresses for the girls. The older children teach them to avoid exposure of the sexual organs in public. Toilet training begins early, at five or six months, by the repetition of a consonant word which signifies evacuation and is accompanied by the initial use of a pot. Gradually utilization of the latrine and the need of water is learned. After two or three years the mother and others of the family begin to punish a child who soils himself. But six months after birth the soils of a baby may not be cut, and the hair of a boy is clipped for the first time at the age of one year. The hair of the girls is retained with beads, and, when it has attained sufficient length, is braided. A girl's ear-lobes are pierced during her early childhood.

An interesting event for boys between the ages of four and six years is circumcision, which, although not mentioned in the Quran, has come to be an essential attribute of a Muslim. "You are now a Muslim," a father in Kavumbu tells a son who has undergone the operation. Generally, one or more persons of wealth who have sons of the appropriate age finance the ceremony for all of the boys in the town who are in need of it. The operation itself is performed by one of the barbers or by a wandering Swahili who has made a specialty of such a task. On the appointed day, the boys are gathered in the home of the

wealthy sponsor in a room outfitted with beds and entertainers on which they are told to rest. Their mothers and other female relatives supervise them, and have a gathering of their own in one of the sleeping rooms. In the guest-room a large congregation of men, the fathers, relatives, and friends assemble. The male is examined, and evolves from the tumor. Another room is appointed for the operation itself, and in it the barber or Jewish servant of the men, and the father of the boy being circumcised at the time take their stations. It might be noted that the boys, engaged in their rest, are in a state of considerable trepidation, for they have not been informed what will happen and, at the same time, evince excessive pretense for them. A boy is led alone into the room of the operation and seated on a chair, his father standing next to him. The barber or Jewish friend before him, concealing the knife, and the forceps is out, theoretically before the child is aware of what has happened. At the same time a lump of sugar is placed in his mouth to prevent an outcry. The wound is quickly bound with a cloth bandage, and the boy is returned to his fellows. The barber or Jewish usually accompanies his pronouncements by muttering religious formulae of his own choosing or invention.

When all have been circumcised, they are allowed to rest and are visited by their fathers and mothers who congratulate them on their bravery. Meanwhile a great celebration ensues for the adults, separate banquets for

the two groups, and dancing in the courtyard or before the house for both sexes. The host pays the brother or parents the bride, and the musicians during the meal, and their return may be extremely large ("as much as a hundred dollars," or $100.00). The surgeon returns to examine the wounds and to redress them later in the day. In some cases there is a parade through the streets prior to the operation, the son of the host seated on a decked surrounded by a crowd made up of the other boys, the brother, and others. As may be seen, this event makes a tremendous impression on the juvenile mind, and is characteristically painful. Boys who have undergone circumcision wear a distinctive or costume, and may be seen holding it out in front of them to avoid touching the sensitive wound. Circumcision is never practiced, and is spoken of by the townspeople as a "dirty" or "heathen" observation.

Children enjoy a relatively unrestricted childhood, gradually called away from it in adolescence by the demands of further education, their fathers' trades, or marriage. Boys and girls of the town may mingle freely until the call separates them at the age of fifteen or sixteen, and the democracy of youthful associations, sons and daughters of all classes of society meeting together, has already been noticed. The boys and girls, however, separate into two groups even before the segregation of adolescence takes place. One of the most popular sports of the boys is a mock war in which commanders are selected by the

§xi religious festivals. Though such ceremonies are of importance to the group as a whole, they concern one family more than other families in the village. There are no age-grades or similar organizations, and the celebrations thus remain more of a family affair. The scale of the celebrations is thus determined by the means of the family, and the event is simply one more opportunity for conspicuous consumption and for re-affirming friendship ties. The celebrations and rites are concerned with birth and naming, circumcision, walking, tattooing, marriage, and death. Rites marking puberty are lacking. — Since it serves no purpose in the present context to describe the various rites in any detail, the following discussion will deal only with some more general aspects of the proceedings.

§ xii Before the birth of the child, the parents, to the extent they can afford it, prepare clothes for it. During labor, neighboring women act a kind of specialist midwife may assist. The placenta is usually buried. Certain precautions connected with the newborn infant are interesting, in that they emphasize the importance attached to sons, and the women's fear of being barren. When a boy is born, the relatives guard him day and night for seven days, and may further protect him by laying a knife, large needle, or unsharpened hoe-blade with him. This is so that the shaw, a form of djinn or supernatural being, will not be able to harm him. The shaw is said to be an old childless woman who becomes envious to see a child born. The shaw is not so interested in girl children, so there is no need to guard a girl baby, though a knife or some tool may be placed beside her.

§ xiii On the seventh or thirteenth day after birth, relatives and friends are called in, and a mullah is asked to officiate at the naming ceremony. On this occasion, the throat of a sheep is cut and a feast is given, if the parents can so afford.

§ xiv Circumcision of boys is done any time before the age of puberty, and is usually performed simultaneously on a large number of boys. Islamic doctrine stipulates that it should never be done on less than three boys at a time — if there are only two boys present, it may in fact still be done, the neck of a rooster being cut off to substitute for the third boy. The officiator is a barber from some larger town, usually Sabinami. It is customary on this occasion for the village

tention, if he has a son who is being circumcised, to pay for the meal of poor people, and to give the feast. There is thus a tendency for the brothers's sons to be circumcised in a common ritual with a large number of boys. This might be thought of as reminiscent of some form of age-grades, and may be vaguely symbolic of loyalty ties within such gangs/unions of village boys.

When a child loses his first deciduous teeth, a special dish is commonly prepared and given to the neighbors because the parents are very proud that their child has become so big.

When a girl feels she is growing up, she may, with a few friends, decide she wishes to be tattooed, usually only moderate small designs on face or hands. This is performed by an old woman specialist rarely a resident of the village, but is, everyone insisted, now going out of use as a practice. There is no formal rule as to the age at which this is done, but a girl presuming at too early and age would probably be ridiculed. The concern seem essentially the same as those on the use of cosmetics in Western society, and the time of tattooing does not correspond to puberty in any one-to-one relation as a rite de passage.

Marriage is one of the most exciting festivals of the village, and usually takes place in the autumn after the harvest, to ensure plentiful supplies. The process of choosing a spouse has been discussed above (pp. 24 ff.) — the ceremony itself is most colorful in the case of marriage that connect two villages, since then the aspect of conspicuous exhibition of wealth is most stressed, and the bridal procession from the girl's to the husband's home most impressive. The celebrations should traditionally last three days, and involve all the would aspect of eating, smoking, and dancing, offering opportunities for all kinds of informal social activities. Unless economic factionalism interfere, the whole village takes part in the festivities.

Death. After a death, the members of the bereaved household remain at home for three days, and friends and relatives come visiting, express their sympathy, and are served food and tea. After three days, the throats of two or three sheep are cut, in honor of the deceased, and the meat is given to the poor — that is, distributed

personality in England, the 'man in the street' — receives little about such things. Provided he has enough money to buy his tea and sugar, enough land to cultivate his cereals, and possibly a few goats or sheep, he is content.

The Kurd is born into a world of fighting and feuding, for relatives and friends celebrate his birth for three whole days and nights. He soon as he grows old enough to stand he toddles about the flat roof of his house, circumspectly shooting stones over the edge at his brothers beneath. When he reaches the age of five he is given clothes exactly like those of his father — in miniature. He is a proud lad when he puts on his first pair of baggy trousers, a thick, quilted jacket, and several yards of coloured cloth wound round his waist, more silken squares tied round his head, and a watch or more of excess chronometers which he winds back over his cuff.

He has another great festival when he is

[illegible]

circumcised at about the age of seven. Once more the relatives and friends gather, sweetmeats are produced, and there are two days of preliminary feasting and music to dim the pain of the operation. On the third day, when the operation is performed, the wakhāk (national dance) is danced, in which men and women stand arm in arm in a row swaying backwards and forwards while music and singing fill the night with sound.

The next great event in the life of the young Kurd is his marriage. When he reaches about eighteen years of age, or earlier among the tribes, he takes a wife. Among the poorer people a girl of one family is exchanged for a girl of another family, and a double marriage takes place; or if one girl is too young, she is set aside as the daughter or fiancée of the boy until old enough to be married (that is, about 14 years old in the case of women). So for a poor family the only expense incurred is three days of feasting and the